

# BIBLE SOCIETY RECORD

Rev J K McLean m  
222 Batherton St Aug 07

THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS



# BIBLE LOVERS

## OFFERING

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WE LOVE THE BIBLE OURSELVES; WE  
DESIRE TO SEND IT TO OTHERS

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OUR MOTTO:

SEARCH THE SCRIPTURES  
SEND THE SCRIPTURES

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THE SILENT MISSIONARY

CAN GO ANYWHERE  
ENTERS PALACE AND CABIN  
WAITS ITS TIME TO BE HEARD  
IS NEVER AFRAID TO SPEAK  
NEVER CHANGES ITS VOICE

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For More than 90 Years

Has Served Bible Lovers in Sending the Silent Missionary  
(the Bible) to Every Land

HAS ISSUED 78,000,000 SCRIPTURES.  
LAST YEAR ISSUED 2,000,000 SCRIPTURES;  
OF THESE 1,200,000 WERE  
FOR FOREIGN LANDS

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WILLIAM FOULKE, Treasurer  
BIBLE HOUSE, ASTOR PLACE, NEW YORK

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**"A Sower Went Forth to Sow"**

This is a facsimile of the envelope which is sent to all Sunday Schools that have organized bands of "Bible Lovers." We send an envelope for each class. We shall be glad to co-operate with all Pastors and Superintendents in forwarding this movement.



# BIBLE SOCIETY RECORD

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## Edward Payson Ingersoll

IT is with sincere grief that so soon after mentioning in these columns the resignation of the Rev. Dr. Ingersoll as one of the Corresponding Secretaries, we have to record his passing out into the life beyond. Save for a few short weeks, he came to the end "in the service." His resignation took effect on the 31st of December, 1906, and he died in his home at Montclair, N. J., on the 5th of February, 1907.

Edward Payson Ingersoll was born in Lee, Mass., May 6, 1834, the son of William and Samantha Bassett Ingersoll. He was descended, on his father's side, from John Ingersoll, who came to Salem, Mass., from Bedfordshire, Eng., in 1629; and on his mother's side from Jonathan Edwards. He graduated from Williams College in the class of 1855, from which institution in 1867 he received the honorary degree of D.D. Four years after leaving college he graduated from the law school of the Ohio State University, having previously taught school for a few years in Cleveland, O. He was engaged in practice in partnership with the Hon. William J. Boardman.

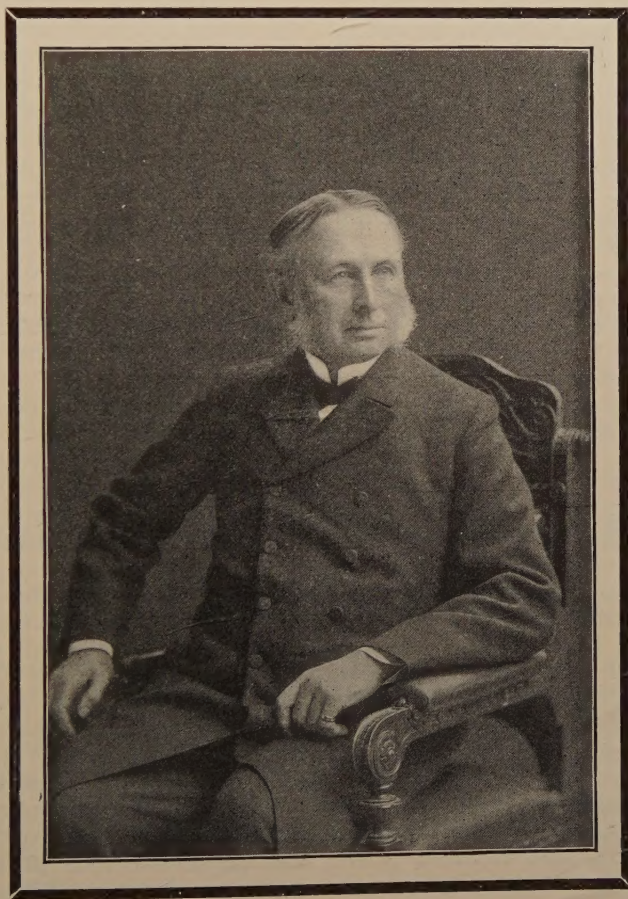
After a brief law practice he studied theology in Andover, Mass., and was ordained a minister of the Congregational Church in 1863. His pastorates were, first, of the Congregational Church in Sandusky, O.; next

with the Plymouth Congregational Church, Indianapolis, Ind.; then of the Middle Reformed Church of Brooklyn, N. Y., of the Puritan Congregational Church of Brooklyn, N. Y., of the Park Congregational Church of St. Paul, Minn., and finally of the Immanuel Congregational Church of Brooklyn, N. Y., which pastorate he resigned to become, in

1902, one of the Corresponding Secretaries of the American Bible Society.

While the management of the American Bible Society is wholly in the hands of thirty-six laymen representing the different Christian bodies, it has been the custom of the Society, for many years, to have upon some of its committees, particularly those connected with the distribution of the Scriptures, matters concerning auxiliary societies, the committee in charge of the annual report, the miscellaneous publications of the Society and its anniversaries, and the committee having in charge the work of the various

agencies in different parts of the world, clergymen of different denominations. Dr. Ingersoll had been for years a member of the Committee on Agencies, and there was no more faithful or deeply interested attendant upon its regular monthly meetings. The wisdom of his counsels in the perplexing matters which frequently came before this committee





and the Board, very naturally led to his selection as one of the Corresponding Secretaries. He brought to the office, also, his rare knowledge of men, his intimate acquaintance with Christian workers in various parts of the country, and his high and noble character, which made him a most effective exponent of the interests of the Society upon whatever platform he stood to represent it. He was a welcome visitor to Congregational Associations, Dutch Reformed Synods, Annual Conferences of the Methodist Episcopal Church, Presbyterian Synods and Assemblies, and important Bible Society gatherings in different parts of the country.

Perhaps his most distinguished service to the Society was rendered when he was appointed, together with Ambassador Choate, to attend the Centenary of the British and Foreign Bible Society in London in the spring of 1904. His bearing and the appropriateness of his addresses made him an exceptionally welcome visitor on that notable occasion. He was heard with delight not only in the great meetings in London, but also in many other cities and communities in England in the various gatherings that were held in conjunction with that great centenary.

Among his fellows in the office, and among all with whom he was associated at the Bible House, he was deeply appreciated and loved. There was peculiar to him a singular charm, which was his partly as an endowment, partly as a result of gracious culture through the years. His letters bore notable trace of this

gift, and were not simply formal communications, but clothed with an atmosphere that gave them individuality and distinction.

The last two years of his life were years of struggle in which he battled with the insidious effects of a severe attack of pneumonia. No one ever more bravely attempted to live, and live to the full extent of his powers, than did Dr. Ingersoll. He loved life with a zest, and lived up royally to a maxim which is attributed to Herbert Spencer—"Be a boy as long as you can." There was a delightful comradeship about him to which allusion was affectingly made by the Rev. Dr. A. J. Lyman, of Brooklyn, in the funeral services which were held at Dr. Ingersoll's home on Friday morning, the 8th of February, 1907. Secretary Haven read the selections of Scripture and offered prayer on that occasion, and the Rev. Dr. S. P. Cadman, who had been Dr. Ingersoll's pastor during his residence in Brooklyn, spoke of his sturdy New England ancestry, of his generous brotherliness, and of his intimate and joyous faith in Jesus Christ.

A large number of friends were gathered from New York and Brooklyn and neighboring cities at this service. His wife, Mrs. Helen Abbott Ingersoll, and two daughters, Mrs. Timothy D. Merwin, of Montclair, N. J., and Mrs. H. A. Fuller, of Cleveland, O., together with one brother, the Hon. Henry H. Ingersoll, of Knoxville, Tenn., of his immediate family, survive him. The interment was in Cleveland, O.

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## Kind Words from Various Sources

**W**E are receiving answers from ministers of different denominations to letters sent out about the beginning of the year respecting the Bible Society's work and its needs. From these letters we gather a few sentences of encouragement and good will. Those who wrote these sentences on seeing them in print will understand how much they are appreciated, and those who read them will be pleased to see that the Bible Society's friends hail from all parts of this great country.

A letter from a Colorado minister says: "I was twelve years a Sabbath-school missionary, and I know the home work of the American Bible Society. I will do all that I can."

From New Jersey comes the word: "Trust in God and keep your powder dry. We'll help you a little when we can."

A letter from the State of Washington gives this information: "We expect to take an of-

fering regularly for the American Bible Society, as we do for any board of our own church."

### Fervent Prayer

A good brother in Michigan answers the question, "What encouragement can you give for the future?" by the words: "Fervent prayer and regular offerings."

A Home Missionary in the Indian Territory writes: "Our little country work out in the timber is not very prosperous, but we will strive to give something to the Bible Society this year."

A minister in Nebraska says: "I am much interested in your work and have always and shall continue to encourage my people to support it."

A friend in Texas says: "I am in the habit of preaching and giving addresses in behalf of the American Bible Society every time I have opportunity."



From Indiana comes the word: "Your work is frequently mentioned from the pulpit."

A German pastor in Iowa writes: "German Presbyterians in the west like the Society's work and act accordingly."

Coming back to New Jersey, a pastor writes: "The Secretaries are working wisely and nobly. I believe the effort to win the interest and help of the young is most timely."

A minister in Baltimore, whose congregation seems rather discouraged, writes to us after receiving some of our leaflets as follows: "In making my sermon for last Sunday, I could not get rid of some of the things I read in your booklets, and they slipped in almost unperceived. In my short address to the Sunday school, I could not help telling a few of the things that I had read. They want your envelopes. They want to give, and the teachers have requested me to write for 175 envelopes. They said, 'We can do something, for we have far more than the people of whom you have told us.' So that settles it. Please send the envelopes. No doubt the congregation will come round without my asking."

#### Home Missionary Workers

Some of the most inspiring letters which we receive are those from pastors in the Home Missionary field whose situation is such as to open lines of co-operation for the Bible Society. One of these, writing from Michigan in December, gives us the following for our encouragement for the future: "Nine-tenths of the people of this city are of foreign-born parents. My own church has given for building, etc., phenomenally well. We have built and paid for two chapels, four and nine miles out in the lumbering country, and we have two more chapels fourteen and twelve miles out in the Upper Peninsula. It is eighty miles east to the nearest resident pastor of any denomination. We become familiar with the sight of need, and appeals for help are always in our ears. I am chairman of our Home Missionary Committee. My little church has raised over \$1,200 in the last two years and we are out of debt. We do all we can."

This brave little church is certainly one which the American Bible Society ought to be able to aid in its Home Missionary work.

"I have placed 110 Bibles and Testaments in homes in this county, where the people were too poor, or too far from book-stores, to have them before. These books, which I believe came from your Society through the Presbyterian Board of Publication and Sunday School work, are every one helping to light up a dark place."

#### A Cheerful Giver

"I have no income through the year except my daily wages, which are not quite sufficient to support my family, so that I have to draw upon invested funds to help me out, but at the end of the year I get some dividends from those investments and then proceed at once to use the tenth of it for the Lord's work. Sometimes it is scarcely nothing; other years it is considerable, for which I am very thankful, as it enables me to give more freely. I therefore gladly, prayerfully, and joyfully enclose my check for \$25. Use it as you see fit for the best advantage of the Lord's work, and may God bless the work both with means and in usefulness more than ever during the coming year."

"I received a grant of Bibles for the poor in this community, and by the rays of light from this great Book of Books we are having a great revival of religious movement, which shows better lives in men and women."

"Better support than we have been doing. God bless you and your work."

"Always try to prepare my people to give a liberal offering."

#### Channel of Life

"We have many demands, but I expect to preach and ask my people for an offering every year. It is really one of the main channels of life to the world."

"I shall do more to bring this cause more prominently before my people in the future than I have in the past."

"There is a settled conviction among the ministers of our presbytery of the prime importance of supporting the American Bible Society as the wisest and most economical means of supplying the printed volumes of the Word of God, both in the home-land and abroad."

"Your future is as bright as the promise, Isaiah 55, 11."

"We more and more see the benefit of your Society in co-operation with missionary work."

"We are 'Bible Lovers.' Always bring our special assessments up in full and over for the Bible cause."

"Hope to live a long time, and take a collection each year."

A missionary in Puerto Rico says: "The work that you are doing for the Spanish-speaking world will bring forth a great harvest in the future. We are sowing seed still, but the harvest will soon come."

And finally this comes from a pastor in Nebraska: "Am interested. I have been in China, Japan, Philippines, India, etc., and know your work as there observed, and regard it as the key to future prosperity of missionary effort."



## Here and There

**T**HIS letter from Switzerland gives a picture of one part of our field:

HORGEN, SWITZERLAND.

Your favor of the 28th of August has been received, and we are very glad that you take such great interest in the work of circulating Bibles in Switzerland. The conferences of the Methodist Episcopal Church in our country are very much obliged to you. Our brethren have the knowledge more and more that only the Word of God is bringing freedom and happiness to the Swiss people, and therefore every preacher must and will be an agent of the Bible. The Methodist Episcopal Church in Switzerland has built a new house in Zurich for the book concern, and our book agent has for his duty to do as much as he can in distributing Bibles.

We sent a colporteur last spring to the most mountainous canton in Switzerland—Graubunden. I think there are not many places in Switzerland or Germany where the Word of God is so rare as in our mountains. The colporteur, after a short time there, was taken sick, and he is not yet better, but we hope to send another next spring. In the summertime a colporteur can do nothing in the valleys of the mountains because most of the people are on the Alps, and do not come back again until the beginning of the winter.

We would be very thankful if the Board of the Bible Society would be so kind as to give us an appropriation of \$300 for 1907. We are working more and more to distribute Bibles, and we need very much your kind help now. We shall send you with joy a report of the work every year.

A LETTER from Hawaii brings these tidings:

Just now all here is excitement over a tremendous lava flow which has broken out thirty-six miles south of us. So far it has done no damage, as it is on a still older flow and headed for the ocean, except to bury the government road and burn the telephone. I reached the spot in time to see it cross the road—twenty miles of liquid fire up the mountain sides.

THE following from a pastor, with a check to cover subscriptions to the RECORD, is most gratifying:

I am much pleased with the change in the appearance of the RECORD. It is something for which I have been wishing for some time. I will take this opportunity to do something I have had in mind for some time past, and

that is to see that the RECORD goes month by month into the homes of my church officers, with a word of commendation from myself.

IN announcing the recent death of the Rev. John G. Paton, of the New Hebrides, attention is called to the fact that, since his apostolate to those cannibal islands, among many other wonders of grace accomplished, the Bible has been translated there into twenty-two dialects.

AT the fortieth anniversary of the pastorate of the Rev. Alexander McKenzie, D.D., First Congregational Church, Cambridge, Mass., January 24th, one of the deacons of the church, Hon. James M. N. Hall, delivered an address in which he said:

"During the last forty years there have been many revisions of creed in Protestant churches. Much has been said as to 'higher criticism,' 'modern theology,' 'philosophical analysis,' 'scientific interpretation,' 'environment' and 'evolution,' but as 16,000,000 copies of the Bible were sold and distributed last year, and only 6,000,000 copies of the one hundred leading authors' works of the world, it would seem as if this old Bible was, after all, the most accredited and reliable of books, as we have it, and as it has been preached from this pulpit."

THE Secretaries were favored the other day by a call at the Bible House from the Rev. Dr. Whitley, of Preston, Eng., the winner of the Helen Gould Prize Essay on the King James and Douay Bibles. Dr. Whitley is spending the winter in this country.

THE Rev. Spencer Lewis, of the Central China Mission of the Methodist Episcopal Church, who is on the translating board of the New Testament into the Chinese language, has received the honorary degree of D.D. from the Ohio Wesleyan University.

THE last letters from Secretary Fox are dated Allahabad, India. He has been deeply impressed with the awful degradation of heathenism. He reports all his party well.

THREE or four new languages, practically hitherto unknown, have been discovered by the bringing to light of manuscripts in ten languages and dialects by a German scientific exposition at work in the Jaxartes valley,



in Asia. What a wonderful story is that of human literature; and what a part the Bible has played in it since its first writings were sent forth among men.

THERE are twenty-four voluntary Bible classes in the Syrian Protestant College, Beirut, Syria. Many of these are attended by Jews, Moslems, etc., who are students in the college.

At the January meeting of the California Bible Society, appreciative resolutions were adopted on the long and faithful services of the Rev. Dr. Thompson, its retiring superintendent.

DR. BOWEN reports a number of groups of "Bible Lovers" as having been formed in the Levant Agency.

DURING the month of January the following income was received from auxiliaries, legacies, church collections, and individuals' The total receipts for the month will be found on the third page of the cover. The showing is good as compared with January a year ago, and the same is also true for the months from April 1, 1906, to January 31, 1907. The income of the Society ought, however, to be doubled immediately.

	January, 1906.	January, 1907.
Gifts from Auxiliaries.....	\$1,342 30	\$2,736 31
Legacies.....	2,238 00	537 50
Church Collections.....	1,951 77	3,573 80
Gifts from Individuals.....	3,106 13	8,543,88
	\$8,638 20	\$15,391 49
	April 1, 1905, to Jan. 31, 1906.	April 1, 1906, to Jan. 31, 1907.
Gifts from Auxiliaries.....	\$14,274 75	\$15,311 27
Legacies.....	19,567 83	127,301 61
Church Collections.....	49,694 65	56,244 00
Gifts from Individuals.....	26,989 83	26,275 05
	\$110,527 06	\$225,131 93

## A Bohemian Bible Worker in Iowa, in the North-western Agency

THE new domestic work of the Society in the Northwest is beginning to bear fruit, and it is with great pleasure that we here present both a picture of one of the Bohemian workers, the Rev. R. M. DeCostello, and his first report to the Agency Secretary, the Rev. J. F. Horton.

This is my first report in my new work and in many respects, incomplete. Not more than one half of my time has been given to visiting homes; the rest of the time has been devoted either to investigating different territories in regard to population and nationalities, or writing pastors with a view to interesting them in the work of the American Bible Society and making appointments for speaking in the churches. Some of my attempts were successful, others were not. But altogether I am grateful for any good I have been able to accomplish.

My work from the colporteur's standpoint was exclusively among the Bohemian people. Speaking of the Bohemian ministers, I am glad to say that most of those whom I interviewed are much interested, and glad that the American Bible Society is pushing the work among our people.

In my past work as a minister I have had opportunities to talk to people only in certain communities; but now it gives me pleasure to know that wherever man is found there is my work and field. I had various and interesting experiences during the month.

It is sad to find a man indifferent to God, but much worse to find a woman in the same condition, because she has direct influence upon her children and her home. The conditions of our people in this respect could not be worse; but slowly, yet surely, a change is coming toward the better. The infidelity with which our Bohemian papers have fed the people for the past forty years has become nauseating, and many of them are looking for something better; but they are groping in darkness for this better spiritual life, and it is our duty to show them the way.

The first part of December I worked in Chicago. The time was spent in investigating communities and visiting, also conferring with pastors and speaking in churches, and securing colporteurs for the work. The last part of December I have been in Iowa. This state has from one hundred to two hundred thousand Bohemians. Most of them live on farms, in settlements, and are prosperous.

### The Bohemian Athens

Cedar Rapids has 28,000 inhabitants, one third of whom are Bohemians. It is called "Bohemian Athens." This means that they are very progressive intellectually, but it also means that it is a freethinkers' stronghold. I visited many homes and in almost all I found Testaments or portions. This shows that the colporteur's work has been successfully done in the past; but I also found, with very few exceptions, that the Word of God is not read. The Testaments in many cases were bought



for the children and laid away in some drawer. It gave me an opportunity to talk to the people about the Word of God—and this I could do right along—but my reports would show “few sales.”

To show what kind of work was done I mention the following: When calling on a business man, I handed him a Testament, asking if he knew the book. He looked at it and with a smile handed it back to me, saying they had two or three of those in the house; he had bought them for the children. “Did you ever read it?” “No, but I know what is in it; nothing for me.”

Further conversation showed that both he and his wife had devoted Catholic parents. Some act of the priest had driven the parents from the church, and of course the children followed.

Years ago this man had lost a child. Naturally they were very sad. The wife said: “I think the Christians are happier than we, for they expect to meet their departed loved ones again. We have no such hope. Don’t you think we would be happier if we were Christians?”

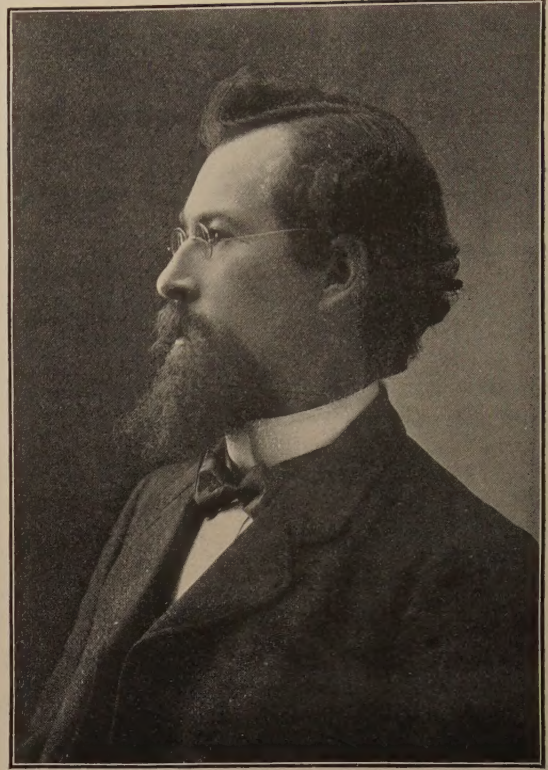
“Possibly you are right,” said the husband, “but I cannot believe in a God who is so merciless as the priests tell us.”

This showed that he had a wrong idea about God, and gave me an opportunity to tell that our God is a God of love, and loves us as we love our children, even more so. It was a new idea to him, and he was deeply moved. We had a long conversation, at the close of which he promised to go to the Bohemian Presbyterian Church and learn more of the God of Love.

Another very prominent man with whom I talked, showed me that he is dissatisfied with the freethinker’s nothing in the present and future, but is longing for a religion or faith in something to make life complete. While I could not bring him to believe in Christ as we do, he finally admitted that he is the best pattern for us to follow, and that Christ did more for humanity than anyone who has ever lived.

Such incidents as these give me hope that there is a prospect of awakening the religious feelings of our Bohemian people and bringing them back to the strong faith of their ancestors. These men are both considered pillars in the freethinkers’ community.

**D**URING its last year the Vermont Bible Society has canvassed twenty towns and visited 5,751 families, and found 95 Protestant and 221 Roman Catholic families without a Bible in the home. Only ten illiterate families were found in the towns visited. The



REV. R. M. DECOSTELLO

Last week I spent a few days with a pastor in a country settlement. No Americans there at all. The community is made up entirely of strong Catholics, freethinkers, and a little handful of Congregationalists. The pastor has a hard field, large family, and small pay. The Catholics are antagonistic. The priest has forbidden Bibles, but in spite of that we succeeded in making some sales. I talked three times during the Sabbath on the Bible. The pastor acknowledged himself strengthened and encouraged by my visit. He goes nowhere and sees almost no one outside of the community. I felt that if I had done nothing else except encouraged this disheartened brother, my visit was well repaid.

By these incidents it can be seen that I am doing work that cannot be reported in figures, but it is work that will bear fruit, for people whom the regular pastors do not reach will learn of God and his Word.

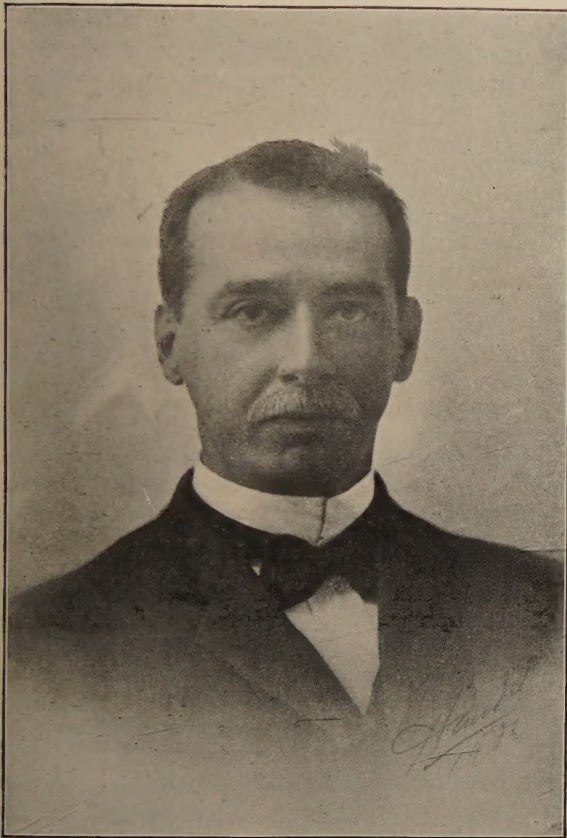
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society has nineteen depositories in the state. The corresponding secretary, the Rev. L. H. Elliot, has, in superintending his work, traveled 5,165 miles, and addressed 78 different congregations and 58 Sunday schools in the interests of his society.



## Mr. Rioseco at Camaguey

OUR new Agent for the West India Islands, the Rev. Pedro Rioseco, sends us this account of a Missionary Conference at Camaguey, in Cuba, but he does not mention that he was given a place upon the programme to speak on "La Biblia y el Desarrollo Moral y Espiritual de un Pueblo." The convention must have been inspiring and significant.



REV. P. RIOSECO,  
Agent for the West Indies

The city of Camaguey is one of the oldest in Cuba, having been founded in 1514. It was originally called Puerto Principe, the section, or region, in which it was located being named Camaguey, after an old Indian chief. It is the largest inland town on the island, and is situated on one of the most fertile plains in Cuba, though the soil is scarcely cultivated, cattle raising being the chief source of wealth.

The town has a population of nearly forty thousand inhabitants. At present it has a colony of nearly a thousand Americans. It has been a place of importance and wealth,

and the Church of Rome has seen to it that much of this wealth should flow into its coffers. It has the reputation of being the most fanatical town in Cuba. There are thirteen Roman Catholic churches in the place. In 1901 the gospel was first preached by the Baptists, and since then the Methodists and the Episcopalians have established missions.

It was in this inland, antiquated city that the Third National Missionary Conference of the Protestant missionaries was held during the last three days of January. Throughout all its sessions the utmost cordiality and good-fellowship prevailed. There was not a discordant note in all the proceedings. There were present upward of sixty missionaries, representing the ten denominations that have work on the island. The Baptists had the largest delegation present, the Presbyterians being second, and the Methodists third. It would be tedious and rather profitless to go through the lengthy programme and give a *resume* of the addresses delivered and the discussions held, so I will but indicate a few of the salient features of the conference.

### Church Federation in Cuba

Growing out of the discussion of the subject, "How to secure a closer union among the evangelical denominations in Cuba," was a motion to appoint a committee for the purpose of studying the subject of church federation. This committee is to make a thorough study of the conditions of this field and make their report to the next conference, two years hence. This is a matter well worthy of consideration by the Christian bodies at work in Cuba, for no one who has been on the island any length of time can shut his eyes to the fact that what is most needed is sincere, earnest co-operation on the part of all who are seeking the moral and spiritual reconstruction of this people.

The Rev. A. Ripoll, pastor of the Santiago Baptist Church, was requested to read his scheme for the establishment of an industrial home, the object of which is to educate ministers and, at the same time, give them an opportunity of earning their own support by manual labor on the farm connected with the institution. While preparing for the ministry these young men are to go forth as evangelists, and are to preach in the churches of all denominations. The missionaries are intent upon giving prominence to the things in which all agree rather than to those that divide.

A motion was made to appoint a committee to see whether it would be possible to carry



out a plan of employing evangelists, who should devote their time exclusively to holding revival services in the different missions irrespective of denominational lines, these evangelists to be paid by the various church boards. This plan, if carried out, will result in a decided advance, because conditions in the island are such to-day that a large ingathering would be the result of a campaign of this character. It is intended that the superintendents of the different missions in Cuba shall co-operate to make this plan effective, and that the secretaries of the boards having work on the island will give their indorsement to it.

#### Christian Hospital Needed

The convention listened with intense interest to Dr. Harris, who is a practicing physician in Camaguey. He spoke of the immediate need of a Christian hospital in Cuba, especially in that section. The Protestant churches should unite in establishing a place where the sick can obtain that attention and treatment which are so lacking in the institutions of this character on the island. The people actually

dread going to the hospital here, because they have the most decided fear that once they enter the door of a hospital they will never come out alive. Dr. Harris spoke of the intense ignorance that prevails among the common people concerning the most rudimentary knowledge of sanitation and hygiene. He concluded his practical talk by offering to donate fifteen acres of ground for a Christian hospital, and to give his services entirely free, if the evangelical churches will co-operate in the matter. I firmly believe that there is no surer way of demonstrating the oneness of Protestantism than by co-operating in a scheme of this kind.

One of the features of the conference was the display made of the publications of the American Bible Society by their Agent for the West Indies. Quite a number of books were sold, and the cause of Bible circulation was given an impetus among the missionaries.

The convention came to a fitting close with a consecration service, in which was felt the quickening presence of the Holy Spirit. Two years hence the convention will meet again at Santa Clara.

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## Looking Backward at Constantinople

IN May, 1906, was celebrated at Constantinople the seventy-fifth anniversary of the founding of the American Board's mission there by the Rev. William Goodell, who took up his permanent residence in the city June 9, 1831, immediately after the return of Messrs. Eli Smith and H. G. O. Dwight from their exploration of the Turkish provinces. The report of this celebration contains many reminiscences of the early history of the mission which are also of interest to the American Bible Society and its supporters. During three quarters of a century the Bible Society has been laboring alongside of the mission and for the mission, and through the mission, the object of both being the same, and the result of the labors of both being to build up churches founded by the missionaries.

Naturally the earlier reminiscences narrated at this celebration had for their center the placid, genial figure of Dr. Goodell, but Dr. Goodell, from our point of view, was translator of the Bible into the colloquial Turkish used by the Armenians, and his version of the Bible the American Bible Society published and circulated for more than forty years.

The growth of the mission in these seventy-five years occupied an important place also in the addresses delivered at the celebration, but this growth, now extending to all parts of the empire, would have been stunted and

deformed like a Japanese toy pine tree had not the American Bible Society laboriously printed and circulated the Bible far and wide throughout the land. During many years the colporteurs of the Bible Society were also agents of the mission, sometimes receiving their support from the Board, and sometimes from the Bible Society, for the two were ligatured like Siamese twins.

Ten years after the Bible Society sent out its first agent, the Rev. Simeon Calhoun, to the Levant, persecution burst upon those who had become interested in the Gospel. "Reading the Protestant Bible," says one of the old missionaries, "was a sin that called forth excommunication, and anathema, and boycott." Because Dr. Edwin E. Bliss was a Bible lover, his house at Trebizond was stoned. Because Dr. Azariah Smith was trying to circulate the Bible, his house at Erzurum was entered and his books and papers were torn up and scattered in the streets. There was no means of relief. These painful experiences belong to the history of the Bible Society as much as to that of the mission, for through such troubles came at last in some degree liberty for all to read the Bible.

#### Journeying with the Bible

From the report of this celebration, also, we get a suggestion of the thrills which





BIBLE HOUSE, OLD STAMBOUL, CONSTANTINOPLE

these old missionaries sometimes endured when they journeyed with the Bible. The Rev. Justin Parsons, of Bardezag, near Nicomedia, was one day returning from Constantinople with a new stock of Bibles loaded on a donkey. A mile or so from Bardezag Mr. Parsons was stopped by the notorious highwayman, Lefter, the scourge of that whole region. History does not record the conversation between the robber and the missionary, but we may be sure that it was spicy, for at the conclusion of the interview the robber paid the missionary thirty cents for a copy of the New Testament, and Mr. Parsons reached his home unruffled, bringing his donkey-load of Scriptures with him. Blessed the missionary board which can send heroes into its fields, and the Bible Society which can have such co-operation in its enterprises.

One of the reminiscences of a daughter of Dr. Goodell, herself a missionary in Turkey who is past the Psalmist's limit of threescore years and ten, gives a quaint glimpse of Dr. Calhoun, the first agent of the American Bible Society in the Levant. Sunday evening in Dr. Goodell's house was always a precious time, never forgotten by any who once tasted the savor of its tender exercises. The family would sit quietly in the gloaming while each one in turn softly recited some joyous verse or some favorite hymn; then

prayer was offered, and when the dim olive-oil lamps had been lighted, all would draw up to the table and spend an hour in singing the hymns of the old home-land and the New Jerusalem.

On one such evening several beautiful hymns had been repeated before the turn of Dr. Calhoun came. All had a right to expect some peculiarly choice word from so saintly a visitor, but he gravely repeated the verses beginning

"Let dogs delight to bark and bite,  
For God has made them so."

Dr. Goodell's eyes twinkled, for his sense of humor was always ready to overflow. His head went down and his sides shook. Upon this Dr. Calhoun turned to him as if in surprise and asked, "Didn't you learn that when you were a boy, Brother Goodell?" It seems that he had seen some of the children then in the room squabbling a day or two before, and this verse was suggested to him by seeing so many children there present.

#### The Building of the Bible House

Mrs. Eunice Bliss, wife of the Rev. Dr. Isaac G. Bliss, a later agent of the American Bible Society in the Levant, describes the planting in Dr. Bliss's mind of the seed which grew until it forced him to undertake the building of the Bible House. One evening Dr. Bliss was returning to his home from



his narrow, hired book-rooms in the business part of the city. On the Golden Horn, he was in a rowboat with a dozen or more natives, he being the only foreigner among them. Some of the natives, assuming that he could not understand Armenian, began to talk about him.

"Who are these people?" said one. "What sort of people are they?"

"They seem to be a good sort of people, but they do not know how to go to work. The Roman Catholics have a place of their own and you know where to find them; but these people have no place; they move from one house to another, and you never know whether to find them here or to look for them there."

"Yes," said Dr. Bliss to himself, "that is just our weakness. We need a place where people will know that they will find us," and so the idea grew until it filled his great heart.

He saw that the interests of mission and Bible society were the same, and that friends

of each would combine to build such a place, so soon as they understood the two enterprises were really one. After months of hard work in America, Dr. Bliss raised the necessary money, and before long his dream of a center for evangelistic work in Constantinople, owned neither by mission nor by Bible society, but which people could find without a directory, was given concrete form. In the beautiful building all Christian workers, whether English or American, whether directed by missionary board or Bible society, can have room for their work at a very moderate rental. To-day that fine group of buildings in Constantinople, known as the Bible House, stands as an eloquent testimony to the vast progress made in Turkey since Dr. Goodell took up his residence in a wooden house in the sultan's capital, with hardly one complete section of the Bible in the Turkish language yet available for the preacher's use.

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## The Strenuous Life in the Philippines

**W**E are having most enthusiastic letters from the Rev. J. L. McLaughlin, our new Agent in the Philippines. These few paragraphs from a recent letter will give a glimpse into active missionary labors there:

MANILA, P. I., December 20, 1906.

I have just returned from a hard though extremely interesting trip up through the northern part of the island of Luzon. I was absent from Manila a trifle over three weeks and visited the remaining two Methodist Episcopal missionaries, the five United Brethren men, and the four Disciple missionaries. After that I proceeded to Appari to see our man Sanderson, but could find no trace of him. The gravest fears are felt for his safety. On the 16th *ult.* he left Ilagan, a large city about 125 miles in the interior, for the coast. He sent his native boy down the river while he himself was coming on horseback. Two days after he left a severe storm swept over the whole region, inundating the whole country. For ninety-one hours there was a terrific downpour of rain, absolutely without cessation, and the storm continued intermittently for three weeks. A good part of the country over which he would have had to pass was fully a hundred feet under water. The valley is devastated. One town, that formerly contained 250 houses, has only five standing. Many people were drowned, though the constabulary and mailboats and forces did valiant rescue work. Scarcely a horse, carabao, pig, or chicken was saved.

Most of the Americans in the valley knew

Sanderson, as he has gone up and down there several times, but no one has seen him since he left Ilagan, November 16th. I could do nothing personally, so turned the matter over to the constabulary commander, who has notified the entire force in the valley, and a thorough search is being made. Sanderson has had plenty of experience in taking care of himself, so it is more than probable that he is shut in some place in the hills waiting for the water to subside. I certainly hope so. But every other American in the valley has been accounted for, and a month is a long time to be out in such a storm.

Otherwise I had a very strenuous but successful trip. To sum up, I traveled by steamer 850 miles; native *calesa*, 68 miles; American buggy, 55 miles; horseback, 25 miles; on a bamboo raft, 22 miles, and in an ox-cart, 141 miles. I held conference with eleven missionaries and perfected more or less satisfactory arrangements with each for the carrying on of our work in their districts, both as to translation and preacher-colportage. Further, I held thirteen mass-meetings in twelve different towns, at which there was a total attendance of more than 15,000 people. I sold books only one evening, but at that service disposed of 100 New Testaments and 750 Gospels. So you see, we know something out here of what "the strenuous life" means, and I return to rest up for a week before starting on the southern trip. The visit brought our work closer to all those men, and I believe will help us very greatly.



## Evangelical Society of Geneva

**T**HIS society, one of the evangelical forces in France with which the American Bible Society co-operates, sends us the following most interesting letter, also calling attention to the new French Bible which has been mentioned in our columns.

GENEVA.

I take pleasure in sending you a short report upon our Bible colportage for the year 1905-06.

We have employed 43 colporteurs, of whom 12 only have served twelve months. We have also had about 30 volunteers. They have gone over pretty nearly half of France. We have sold 2,410 Bibles, 14,761 New Testaments, 20,191 portions; total 37,362. Of other literature, tracts, etc., we have distributed 332,709.

A new state of affairs seems to have been created by the law separating the Church from the State. Probably those who live far from France cannot possibly understand (especially you in America who have never seen the union of Church and State) the great importance and varied consequences which this separation will have. We have suffered so much under a State which was the handmaid of Rome, that we cannot help but rejoice to see the tie broken at last. Questions relating to religion which seemed to have disappeared forever, have sprung up with an intensity of interest which is very pleasing to see. One of our colporteurs writes, "In connection with anything or with nothing one can speak of religion everywhere." Thus our work is more necessary than ever.

Unfortunately, a deficit of \$2,000 does not permit us to increase our operations. We shall be obliged even to restrict them, unless your Society, of which we know so well, and of its kindness and good wishes, shall send us important help as hitherto.

### Separation of Church and State

The separation spoken of above has brought about in the Protestant churches a remarkable and unexpected liberality which we hope indicates a decided progress in the life of the churches. Among the Roman Catholics in general this law has been received with anger. Very wrongly they call it "a law of persecution," and attempts have been made to arouse fanaticism, and there have been a few acts of violence; but this is something which will pass by. I am convinced that the Roman Catholic Church will also gain much good from this separation. "Our priest," said a

woman to one of our colporteurs, "has been preaching to us for some time a little more of the Gospel. He speaks to us of the Bible and recommends us to read it." The report of S—, which I send you with this, will enable you to see and understand very well the condition of the popular mind in France. That which he says of the provinces through which he passed with his motor car is true also of many other places.

I could give you now a few facts illustrating the usefulness of the work of our colporteurs. G— writes: "Here I am at a farm. The mother and her son are both happy to buy the Temperance Almanac and the New Testament. The son says to me, 'It is a long time that I have been wishing this book, but I did not know where to send for it.' Another woman says to me that she had a Bible, but the priest one day asked her to let him see it, and when he got hold of it he burnt it. 'I have missed the book very much indeed,' she added, 'and I wish to buy another one.' A man said to me, 'I do not understand why the priests do not wish us to read the Bible unless it is because of certain of their teachings which the Gospel condemns. The New Testament is a book which all the world ought to know, and religion would lose nothing thereby.' Another good woman adds: 'Since we bought the Gospel we read it in the family every evening, and we have found its reading very good indeed, because it helps us better to do our duty each day, without taking any account of its helping us to keep up a greater love for God in our hearts.' A third says: 'As for me, my New Testament is my compass. Before I knew this book I was like many others. I thought that I was on the way to annihilation, but now I believe that after this life there is another—only I have to confess,' he added with some anxiety, 'that I do not know where I shall pass eternity, and I would like very much indeed to be clearly informed on that point.' The colporteur says: 'I profited by this good occasion to announce to him the Saviour.' He replied: 'All this is entirely new to me, but it is worth the labor of making a close examination of what you say.'"

### Abbe Crampon Bible

In closing my letter, I wish to give you a very pleasing piece of news. It is that a Roman Catholic version of the Bible has been published, made from the original by the Abbé Crampon, of Amiens, revised and corrected by a Jesuit. A competent Protestant



critic says that this version is admirable. What sort of a reception will Rome give to it? We shall know very soon. In any case it is a sign of the times which ought to make us rejoice.

We shall have our modest anniversary meeting on Thursday, the 17th of May. How happy we would be if one of the Directors of your Society, visiting the Continent, could be able to be present. In any case, hearty thanks for your sympathy.

J. T. DARDIER.

The colporteur, Dessen, is carrying on his good work of Bible distribution among emigrants at Havre. He has run short of New Testaments. It is necessary to send them, if you can make him a grant, to the address of his new director, Pastor Russier, 18 Rue Jules.

#### Colporteur at Havre

The regular distribution commenced on the 17th of March. Dessen during the month of March gave 500 New Testaments to people in three houses which receive emigrants. These people, who come for the most part from a great distance, are extremely superstitious. One of them said to our colporteur:

"Don't you talk to me about the Gospel; I have had enough of priests. They have robbed me, and I do not wish to have anything more to do with them."

It seems that he had been cheated out of a little legacy by a priest. Dessen read him a few verses and gave him a New Testament, in exchange for which the emigrant wished to give Dessen a glass of absinthe. This, of

course, brought about a discussion of temperance. Dessen explained to this poor fellow that it was the reading of the New Testament which led him to give up drinking.

He was able to talk a little with each one of the Italians, but with the Germans he had more difficulty, not knowing their language very well. In general the Testaments were well received. Some very fanatical Roman Catholic emigrants refused them, however, for conscientious reasons, they said, and in spite of the efforts of Dessen to make them understand that the Gospel is neither Roman Catholic nor Protestant.

During the month of April 900 New Testaments were distributed. Some emigrants who spoke the French language were able to have some also, thanks to the special gift of a good lady. After his distribution in the groceries and coffee shops, Dessen often saw these poor people, as soon as they reached the streets, commence to read. "I should like to know," said a grocer to the colporteur, "what it is that you give them which interests them so much." A poor Italian had heard about the New Testament and desired very much to read it. He showed a very touching gratitude when one was given him.

There were 400 copies distributed in May; 150 in June. Since the New Testaments were first sent him by generous people Dessen has distributed about 2,000 copies. It is very little indeed in comparison with the number which might be supplied if the colporteur was allowed to go into the sheds or on board the ships of the Transatlantic Company.

...

## Bible Burning in Brazil Again

REV. HENRY C. TUCKER, in his volume, entitled "The Bible in Brazil," tells of recent instances of Bible burning in that nation that bring to mind the days of the Reformation. The old spirit still exists, though, we are thankful to say, in amazingly diminished force, as will be seen by these recent communications from this field:

I send herewith a translation of an article that appeared recently in the *Jornal do Commercio*, the leading daily paper of Rio de Janeiro.

I have on two or three former occasions written fully of Bible burnings in Pernambuco by Friar Celestino. Recently the telegrams announced that he was at it again. The chief of police reported him to his bishop and requested that he be ordered to stop. I thought

the following letter might interest you and others:

An old Republican writes:

"Telegrams from Recife published these last two days bring news which is of interest, as it is conducive to a better knowledge of the question of whether there should be a legation of the republic at the Vatican, which the committee of the Chamber of Deputies, with praiseworthy consistency, wish Congress to leave free from all 'dependencies and alliances.'

"They refer to one of these bravadoes so suggestive of the intolerance of certain priests, who are ready to make fight when they are sure of being well backed. A certain Friar Celestino armed the people of Caruaru against a small community of Protestants, seizing their Bibles, which are condemned by the Holy Congregation of the Index, and used



these despised volumes to make a lusty bonfire. It was an act of public disorder, clearly and legally an outrageous violation of our wise constitution, which insures full liberty to all creeds, the non-Catholic ones not excepted.

"In former times, in the days of monarchical despotism, the non-Catholics were merely tolerated, and were only permitted to assemble in houses 'destitute of any outward aspect of temples'; the constitution of the republic proclaimed the entire liberty of all creeds.

"The clergy, however, the Right Reverend Bishops, have added a new clause to the constitutional text—the liberty of the Catholic clergy to do whatever they pleased, with the same honors, dignities, privileges, and immunities they enjoyed before, but free from the vigilance and authority of the secular power in the things of Cæsar.

"This is so much the case that the Chief of Police of Pernambuco, a man who knows the ways of the priests, and what the constitution is worth to the *de facto* authority of a free church in a fettered state, did not make use of his temporal power to call Friar Celestino and his gang of sacred book-burners to order. He simply addressed a complaint to the bishop whose authority appeared to him the most efficacious in the case.

"The Chief of Police might have ordered out a detachment of the Pernambuco police, which, for the good of the federation and of the intangible sovereignty of the State, was augmented not long since, but he had not the courage to do so, knowing well that it was no use to play the game of throwing peas with one's master. The first police authority on whom it was incumbent, before anyone else, to maintain public order, saw behind Friar Celestino the whole Catholic army, in the republic, by the brutal force of fact, as a more veritable Salvation Army than that of Gen. Booth's.

"The telegrams say in conclusion that the Right Reverend Bishop of Olinda, who comes from the most national and least ultramontane part of the Brazilian clergy, yielded paternally to the prayers of the Chief of Police, and commanded Friar Celestino to appear before him. It is probable that he also paternally advised him to keep out of rows.

"The republic with an atheistic constitution is so obedient (officially they say and write, 'so filial') that Friar Celestino was not afraid to put forth against the 'dirty' Bibles of Caruaru an extraordinary degree of zeal—an excess of zeal, we may say.

"The matter will remain as it is; the non-Catholics of Caruaru may shelter themselves in the liberty of creeds guaranteed by the

constitution, and give thanks to their God, who is also the God of the Catholics, for the kindness of the Right Reverend Bishop in guarding them against more immediate and *confusive* proofs of the fact that religious liberty in the republic is a constitutional fiction even to its political and administrative representatives.

"In such conditions would it be wise to suppress the Legation at the Vatican? Certainly not.

"Our Minister fills the same apologetic rôle at the court of His Holiness that the Chief of Police has just carried out before the Bishop of Olinda—he begs him to let us live in peace and not bring trouble on us by aiding and abetting the more or less important Friar Celestino of our free land.

"I do not intend to disparage Friar Celestino of Caruaru. The ardor of his faith warms the stuff which produced those saints who were as fond of bonfires as he is himself—such as Domingos de Gusmao and Pedro Arbues. There is a slight difference; that is, the times.

"In our day it is no longer the custom to reduce heretics to cracklings, to *the greater glory of God*; they burn book-leaves, but that is something. It is a truism that has held from the time of Hypocrates—that what iron cannot cure, fire can.

"Ever since the separation of the Church from the State, brought about in the manner in which it was by the Provisional Government, the republic has had no iron with which to separate the billets of its *autos de fe*, and so it requests the church not to play with fire.

"Religious intolerance always gleams with incendiary sparks. The republic which carried its tolerance even beyond that of the empire, even in granting freedom to all creeds, is so sweet on the Catholic clergy, while at the same time it is careless of the ministers of other free churches, that it begs this lively clergy as a favor to leave the others alone in their corner and at their worship.

"The non-Catholics do not trouble the Catholics, because the latter, strong in their own strength and stronger still in the strength they derive from the powers of the republic, burn the pacific Bibles of the former.

"Let us hope that the Right Reverend Bishop of Olinda, in deference to the prayers of the Chief of Police of Pernambuco, will admonish the zealous Friar Celestino (let us not forget his celestial name) on the danger incurred by children and friars in jumping over bonfires, even though they burn only Bibles and not excommunicated heretics.

"Otherwise the government of the republic



will be obliged to order something to be done by the Legation at the Vatican."

While the *frade* burns Bibles and others oppose the circulation and reading of the

Scriptures, the faithful colporteurs of the Bible Society push their work, and there is an ever-increasing number who are buying and reading the Word of God.

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## British Missions in South America

THE South American Missionary Society (England) has missions scattered over the continent from Brazil to Cape Horn. In Chili they have a very interesting work among the Mapuche Indians in Araucania. They have a fine school at Chochol and an industrial settlement with a school at Quepe. Many of the Mapuche Indians have shown a solid interest in evangelical Christianity, and the work promises to have a very strong influence upon the whole Indian part of the population. One of the boys from the Chochol school went into Argentina for employment. After he had been gone for some time he sent a check for \$100 to his friends in the village to pay a debt which he owed there. So many Indians have had a habit of emigrating to Argentina to escape paying debts, that this incident attracted a great deal of attention. It not only showed the people that the young man's Christian profession had something real in it, but it called their attention to the principle that men ought to pay

their debts, which is something of a step in advance.

Another interesting work of the South American Missionary Society is in the wild country west of the Paraguay River known as the Paraguayan Chaco. Here the missionaries work among uncivilized Indians. In one of the stations in that field a new village is growing up where Indians who accept Christianity are encouraged to take land and build themselves houses, the idea being to help them better to learn what Christianity involves. They have learned to discard almost everything they ever knew, besides their religious superstitions; and they have to learn almost everything, from bathing and tilling the soil to reading and Bible study. Many of these Indians are making great progress in all their studies, and the once idle, lazy savages are becoming industrious workers in the fields attached to the new village, with quite a sprinkling of really intelligent Christians among them.

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## BIBLE SOCIETY RECORD

New York, March, 1907.

### AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held in the Bible House Thursday, February 7, 1907, at 3:30 p. m., Mr. George E. Sterry in the chair.

The Rev. J. F. Riggs, D.D., of the Brick Church, East Orange, N. J., conducted the devotional exercises, reading a part of the sixtieth chapter of Isaiah, and then offering prayer.

The Board was informed that letters had been received from the Rev. Dr. Bowen, of the Levant Agency, describing conditions in Egypt; from the Rev. Dr. Hykes, of the China Agency, conveying information of famine conditions; from the Rev. Dr. McLaughlin, of the Philippine Agency, describing a recent tour in the northern part of Luzon; from

Dr. Carrington of the Siam Agency; from the Agencies in the West Indies, in Mexico, in Central America, and in Brazil.

The Secretaries reported the following consignments to Foreign Agencies during the month of January, 1907, under previous appropriations:

Brazil Agency, 4,456 volumes, value \$298.42; Central America Agency, 1,547 volumes, value \$186.98; La Plata Agency, 2,550 volumes, value \$676.05; Mexico Agency, 81 volumes, value \$4.50; West Indian Agency, 3,721 volumes, value \$435.37. Total, 12,355 volumes, value \$1,601.32.

Secretary Haven announced the death of the Rev. E. P. Ingersoll, D.D., until recently Secretary of the Society. Committees were appointed to represent the Society at the funeral, and to prepare a minute to be spread upon the records of the Board.

The Chairman presented the substance of a letter received from Secretary Fox, written while crossing the Indian Ocean.



The issues from the Bible House during the month of January, 1907, were 74,412 volumes.

NOTICE

THE fiscal year of this Society closes on Saturday, the 30th of March, 1907, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands directly to the Treasurer at the Bible House. The annual report of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.*

Deceased Members

- Rev. Edward P. Ingersoll, D.D., Montclair, N. J.
- Rev. Joseph M. Goheen, Wooster, O.
- Rev. John H. Nesbitt, Rockford, Ill.
- Rev. Benjamin P. Snow, Alfred, Me.
- Rev. David B. Sewell, South Berwick, Me.
- Rev. William J. Judd, Marlboro, N. J.
- Mrs. Harriet E. Drury, Troy, O.
- William Bartlett, Milford, Conn.
- Mrs. DuBois LeFevre, Gardiner, N. Y.
- Mrs. Evalina H. Mann, Concord, Mich.
- Mrs. Louisa A. McKinney, Piqua, O.
- Mrs. Justine D. Stumm, Piqua, O.
- William Benedict, Pleasantville, N. Y.
- Miss Louise H. Leclerc, New York.
- Wm. W. Thomas, Lake Crystal, Minn.

HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter, silver coin, bills, or postage stamps.*

THE SAFE WAY IS ONE OF THESE FOUR:

- 1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.
- 2. Send the money by bank check or draft.
- 3. Send it by an Express Company's money order.
- 4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

Summary of Annual Reports Received in January, 1907, from 12 Auxiliaries

Receipts from sales in twelve months.....	\$227 16
Receipts from collections and donations.....	1,670 51
Paid American Bible Society on book account.....	1,278 73
Paid American Bible Society on donation account....	1,452 00
Expended on their own fields.....	268 67
Value of books donated.....	104 50
Value of stock on hand at date.....	744 22
Number of auxiliaries reporting general operations...	5
Collecting and distributing agents employed.....	39
Families visited by them.....	—
Families found destitute.....	3
Destitute families supplied.....	—
Sunday-school children supplied.....	3
Individuals supplied in addition.....	1

RECEIPTS IN JANUARY, 1907

LEGACIES

Chipman, Alice H., late of Petoskey, Mich.....	\$437 50
Tutton, Mrs. A. P., late of East Downingtown, Pa.....	100 00
	\$537 50

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Achard, A. H., Elgin, Ill.....	\$1 00
Acton, Thomas C., Saybrook, Conn.....	5 00
Adams, C. E., Gastonia, N. C.....	30 00
A Friend, Hartford, Conn.....	1 00
A Friend, Hartford, Conn.....	1 00
A Friend, Kenosha, Wis.....	30 00
A Friend, New Haven, Conn.....	1 00
A Friend, Wallingford, Vt.....	1 00
Adair, J. M., Stanton, Pa.....	1 00
Alexander, Wm., Santa Barbara, Cal.....	5 00
Allan, Robert, Camden, N. Y.....	1 00
Allen, Mary C., Chatham, N. J.....	25 00
Allendorf, A., Chicago, Ill.....	1 00
Anderson, J. W., Pacone City, Neb.....	5 00
Andrews, Mrs. R. E., Hudson, N. Y.....	1 00

A New Member.....	\$2 00
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous.....	2 00
Anonymous.....	1 00
Anonymous.....	2 00
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous, Ensley, Ala.....	2 00
Anonymous, Fanwood, N. J.....	1 00
Anonymous (for foreign fields).....	1 00
Anonymous, New London, Conn.....	1 00
Anonymous, New York.....	20 00
Anonymous, Oakland, Cal.....	1 00
Anonymous, Philadelphia, Pa.....	50 00
Anthony, Mrs. H. L., New York.....	50 00
"A Nurse," Minneapolis, Minn.....	2 00
Armstrong, Mrs. B. C., New London, Conn.....	5 00
Armstrong, W. H., Babylon, N. Y.....	1 00
Arnold, F. D., San Francisco, Cal.....	5 00
Arnold, Mrs. J. T., Albany, N. Y.....	10 00
Atkinson, Sarah M., Moline, Ill.....	5 00
Aufderheid, Aug., Manda, Mo.....	1 00
Ayars, Maurice B., Salem, N. J.....	50 00
Ayerlrig, Kate, New York.....	22 00
Ayling, M. E., Toronto, Kan.....	5 00
Bahret, C. F., Poughkeepsie, N. Y.....	10 00

Baker, Anne E., Martin's Creek, Pa.....	\$4 40
Baker, Sophia R., Plainfield, N. H.....	5 00
Baldwin, Mr. and Mrs., Springfield, O.....	6 00
Ballard, Mrs. C. L., Barnes, Kan.....	1 00
Ballard, Mrs. C. W., Sarasota, Fla.....	10 00
Ballington, Mrs. Robert J., Newark, N. J.....	25 00
Bardwell, E. L., Talbotton, Ga.....	5 00
Barker, Rev. Henry, Rosendale, N. Y.....	5 00
Barnard, Lucy G., New York.....	2 00
Barnes, Ellen G., Franklin, N. Y.....	2 00
Barnes, J. W., Newark, N. J.....	02
Bass, Dr. and Mrs. G. W., North Minneapolis, Minn.....	5 00
Beach, Dr. C. L., Hartford, Conn.....	1 00
Beach, Mrs. George, Hartford, Conn.....	5 00
Bean, Fannie M., Mt. Vernon, N. Y.....	1 00
Bearsley, E. S., Mobile, Ala.....	1 00
Beasley, L. W., Brooklyn, N. Y.....	1 00
Beatty, Geo., Winston, Mont.....	30 00
Beck, Mrs. Sarah G., Philadelphia, Pa.....	25 00
Becker, Mrs. H., Brighton, Mich.....	1 00
Bell, Eliza A., Brasher Falls, N. Y.....	7 50



Bell, Sophia, Amboy, Ill.....	\$0 50	Childs, Samuel E., Morristown, N. J.....	\$60 00	Diffenbaugh, John D., Monmouth, O.....	\$1 00
Belmer, H. B., Osborne, O.....	2 00	Chittenden, Mrs. E. P., Mendon, Ill.....	5 00	Dill, Mrs. C. D., Clifton Springs, N. Y.....	100 00
Bement, Harriet, New York.....	1 00	Church, Geo. W., Little Compton, R. I.....	70	Dinstermann, D., Orange City, Ia.....	1 00
Benedict, Mrs. J. H., New York.....	1 00	"C. J. L., Mansfield, O.....	1 00	Dirk, Mr. and Mrs. C. W., Mineral City, O.....	5 00
Benton, Horace, Cleveland, O.....	5 00	Clark, Charles A., Brooklyn, N. Y.....	5 00	Doan, W. A., Orlando, Fla.....	20 00
Bergin, Geo. P., Freeport, N. Y.....	50 00	Clark, Isabel, Peoria, Ill.....	2 00	Dodds, Belle T., Sterling, Kan.....	1 00
Betts, Benj., Fairfield, Conn.....	5 00	Clark, Julia H., Springfield, Mass.....	2 00	Dodge, N. P., Council Bluffs, Ia.....	5 00
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Osgood, Mary R., Norwich, Conn.	5 00	Schmidt, Carl, Payson, Ill.	5 00	Twitchell, H. K., Brooklyn, N. Y.	2 00
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Parsons, L., Rome, Ill.	1 00	Scudder, Susan J., Newtown, Conn.	10 00	Visscher, Alida, Albany, N. Y.	10 00
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Planten, J. R., Brooklyn, N. Y.	10 00	Silliman, H. N., Cedar Falls, Ia.	1 00	Wells, E. P., Minneapolis, Minn.	5 00
Porter, C. J. A., Browning, Mo.	1 00	Silkin, Mary A., Poplar Ridge, N. Y.	2 00	Wells, Helen A., Saratoga Springs, N. Y.	1 00
Potwin, C. A., Zanesville, O.	1 00	Simonsmeier, Gust., Storms Lake, Ia.	1 00	Wetmore, John McE., New York	10 00
Prentice, Jessie P., New York	15 00	Smith, Alanson P., Albany, N. Y.	2 00	Weyland, Wm., St. Louis, Mo.	1 00
Presbyterian Sunday School, Ridgeland, Miss.	3 00	Smith, C. H., Cove Forge, Pa.	5 00	Wheeler, Emily M., New York	25 00
Preston, Catharine, Gansevoort, N. Y.	1 00	Smith, Mr. and Mrs. John B. Crockett, Tex.	30 00	Wheelock, Mrs. G. G., New York	5 00
Prince, Mrs. G. E., Anderson, S. C.	70	Spear, Caroline, Newton, Mass.	1 00	White, Fred., Boulder, Colo.	1 00
Pringle, Theo. T., Bloomfield, Ind.	3 00	Spore, Mrs. Laura, Owensville, Ind.	1 00	White, Miss N. M., New York	2 00
Padney, Miss L. E., Passaic, N. J.	3 00	Sprague, Adeline T., Providence, R. I.	20 00	White, T. Stewart, Grand Rapids, Mich.	5 00
Purdy, Seymour, Athens, N. Y.	75	Sprague, F. B., Providence, R. I.	5 00	Whitney, Mrs. Wm. Dwight, New Haven, Conn.	5 00
Quick, Harriet V., Currytown, N. Y.	5 00	Stamm, Mrs. Sophia, Fombell, Pa.	1 00	Whiton, Miss E. L., Westford, Conn.	1 00
Rabb, Rev. H., Mays, Ind.	5 00	Stanley Lydia M., Cleveland, O.	1 00	Wicke, Wm., New York	10 00
Rademacher, Heere, Glenville, Neb.	2 00	Steadman, Dr. E. T., Hoboken, N. J.	5 00	Wiederaenders, C. E., Scotland, S. D.	1 00
Randolph, Miss E. F., Easton, Pa.	8 00	Stevens, E. B., Logansport, Ind.	10 00	Wilcox, Myron, Franklin, N. Y.	7 00
Rathbone, R. C., New York	50 00	Stevens, Mrs. M. E., Beaver Dam, Wis.	1 00	Wild, Mrs. E. N., College Hill, Ohio	3 00
Ray, Mrs. Jane, Harnden Junction, O.	4 00	Stevens, Samuel A., New Haven, Conn.	5 00	Wilkin, C. A., Fairplay, Colo.	5 00
Read, B. F., Emerson, Ill.	2 50	Steward, Mrs. D. Jackson, New York	30 00	Willard, Caroline, Auburn, N. Y.	30 00
Read, D. T., New York	5 00	Stewart, Miss F. G., Peterborough, Canada	1 00	Williams, Mrs. C. B., Prairie Hill, Tex.	2 00
Reeve, C. L. C., Summit, N. J.	1 00	Stewart, Mrs. John T., Buffalo, N. Y.	5 00	Williams, W. C., Grundy Center, Ia.	5 00
Reichen, Abraham, Beaverton, Ore.	20 00	Stickney, Mrs. R. S., Greensboro, Ala.	2 00	Williamson, Ann J., Newton, N. J.	1 00
Reichers, Mrs. H., Humboldt, Neb.	5 00	Stillson, Alice F., Boston, Mass.	1 00	Williamson, Mrs. T., Hesperia, Mich.	5 00
Revels, F. W., Syracuse, N. Y.	3 00	Stork, Mrs. Emma B., Philadelphia, Pa.	20 00	Wilson, Ellen M., Newark, N. J.	5 00
Rhineland, Mrs. Wm., New York	5 00	Surface N., Gunpowder, Ky.	5 00	Winslow, Harriet W., Poughkeepsie, N. Y.	200 00
Rice, Mrs. Harriet, Iron River, Wis.	58	Sweetlove, F. N., Cortland, N. Y.	1 00	Wood, Anna G., New Bedford, Mass.	1 00
Rice, Lucy B., Lowville, N. Y.	5 00	Taber, Augustus, San Jose, Cal. (in memory of)	50 00	Wood, Miss S. L., Keene, N. H.	1 00
Richie, Rev. Wm. M., Swea City, Ia.	5 00	Tapley, Mr. and Mrs. O. L., West Brookville, Me.	1 00	Woodruff, Mrs. M. J., New York	25 00
Rising, Kate C., Ainsworth, Neb.	1 00	Taylor, Mrs. A. A., Stratford, Conn.	2 00	Woolsey, Mrs. C. B., Englewood, N. J.	1 00
Rising, Mrs. Mary, Ainsworth, Neb.	5 00	Taylor, Ella E., Groton, N. Y.	1 00	Woolverton, E. B., New York	5 00
Robb, C. W., Goodlettsville, Tenn.	10 00	Taylor, W. A., Hinsdale, Mass.	2 00	Wooster, Mrs. Emma C., Cranford, N. J.	2 00
Roberts, Mrs. Geo. B., Bala, Pa.	5 00	Teachout, Mrs. A. R., Cleveland, O.	1 00	Worthley, D., Pontiac, Ill.	1 00
Roberts, J. V., Onyx, Cal.	5 00	Thiede, H. J., Philadelphia, Pa.	1 00	Wrae, Geo., Niantic, Ill.	5 00
Robertson, Henry, Oak Park, Ill.	50 00	Thomas, Emily, Union Springs, N. Y.	15 00	Wright, C. H., Berkshire, N. Y.	1 50
Robertson, Jane R., New York	5 00	Thorsen, Mrs. Wm. R., Milwaukee, Wis.	50 00	Wright, Rev. E. P., National Home, Wis.	5 00
Robinson, W. H., Vineyard Haven, Mass.	1 00	Tilden, Mrs. E. E., Maryville, Tenn.	5 00	Wright, Rev. J. H., Dallas, Texas	5 00
Rose, J. F., Lakeville, Ind.	1 00	Torrey, M. E., Providence, R. I.	5 00	Wright, Mrs. M. B., Waukesha, Wis.	1 50
Rossiter, Rev. F. Z., New Brunswick, N. J.	1 00				
Rossiter, Mrs. M. H. and Miss J. H., Washington, D. C.	10 00				



Wurts, Mrs. C. P., New Haven, Conn.....	\$5 00	Marissa, Ref'd Pres. Ch.....	\$7 05	Natchez, First Pres. Ch.....	\$16 90
Wymore, Lizzie, Covington, Ky.....	1 00	Ref'd Pres. Ch. Wom-		Summer, First Pres. Ch.....	13 45
Yost, Wm., Cleveland, O.....	11 00	an's Miss. Soc'y.....	5 70	Upper Mississippi Conf., Meth.	
Young, Mrs. Eliza, St. Mary's, Ohio.....	1 00	Palestine, Meth., Christian, U. B., and First Pres. Chs.....	10 10	Ep. Ch.....	2 00
Y. P. S. C. E. of First Ger. Ref'd Ev. Ch., Portland, Ore.....	20 00	Penfield, U. B. Ch.....	1 00	MISSOURI	
Zabriskie, Mrs. A. S., Suffern, N. Y.....	1 00	Sparta, Ref'd Pres. Ch.....	4 00	Buller, First Pres. Ch.....	7 09
Zimmer, M. E., New York.....	5 00	Woodson, Unity Pres. Ch.....	3 21	Green Ridge, Meth. Ep. Ch.....	2 00
Zundel, R. W., New York.....	5 00	Wyoming, First Cong. Ch.....	12 00	Kansas City, Central Ch.....	10 40
Zurhuh, A., Bluffton, O.....	2 00			St. Joseph, Second Pres. Ch.....	5 00
	\$8,543 88			St. Louis, Central Pres. Ch.....	5 57
				St. Louis Ger. Conf., Meth. Ep. Ch.....	25 00
				Zions Hill, Pres. Ch.....	5 00

CHURCH COLLECTIONS

ALABAMA		INDIANA		MONTANA	
Birmingham, Third Pres. Ch.....	\$5 00	Idaville, Ref'd Pres. Ch.....	1 00	Havre, Pres. S. S.....	1 00
Central Alabama Conf., Meth. Ep. Ch. South.....	6 00	Muncie, First Pres. Ch.....	20 00	NEBRASKA	
Mobile Conf., Meth. Ep. Ch.....	5 00	Poneto, Collection through S. F. Harter.....	5 00	Beatrice, Mennonite Cong'n.....	22 35
Sylacanza, Ladies' Aid Society, Pres. Ch.....	2 00	Shiloh, U. P. Ch.....	3 73	Gresham, Meth. Ep. Ch.....	1 50
ARKANSAS		Westport, Meth. Ep. Ch.....	5 00	Holmesville, Meth. Ep. Ch.....	2 00
Arkansas Conf.....	21 00	IOWA		Milford, St. Paul's Evang. Luth. Ch.....	3 70
Batesville, Pres. Ch.....	18 15	Bellevue, Cong. and Pres. Chs.....	8 10	Omaha, Knox Pres. Ch.....	3 85
Fort Smith, First Pres. Ch.....	12 00	Evang. Luth. Synod of Iowa, etc.	11 70	Sulton, Ger. Immanuel Cong'n of Ref'd Ch. in United States.....	45 00
CALIFORNIA		Germania, Ger.-Eng. Pres. Ch.....	5 00	Utica, Pres. Ch.....	1 55
Los Angeles, Boyle Heights Meth. Ep. Ch.....	15 00	Kamrar, Pres. S. S.....	5 55	NEW HAMPSHIRE	
Menlo Park, Pres. Ch.....	1 00	Rowland, Women's Aid Societies, Bergen Norw. Luth. Ch. at Sioux Center, Ref'd Dutch S. S. Specht's Ferry, Pres., Cong., and Meth. Churches.....	15 00	Bedford, Church at.....	4 00
Montecito, Pres. Ch.....	4 00	Waukon, Pres. Ch.....	10 00	Hanover, Church of Christ, Dartmouth College.....	25 00
Oakland, Trinity Episcopal Ch.....	1 50	Winterset, United Pres. S. S.....	2 30	Hudson, Meth. Ep. Church.....	2 00
Second Cong. S. S.....	1 00	Woden, Evang. Luth. Immanuel Cong. Ch.....	11 00	Manchester, First Cong. Ch.....	12 36
COLORADO		KANSAS		NEW JERSEY	
Brighton, First Pres. Ch.....	5 00	Alden, Meth. Ep. Ch.....	5 00	Belleville, Ref'd Ch.....	2 32
United Pres. Ch.....	9 50	Lawrence, First Meth. Ep. Ch.....	2 00	Bernardsville, Meth. Ep. Ch.....	5 00
CONNECTICUT		Madison, Meth. Ep. Ch.....	1 00	Cliffwood, Meth. Ep. Ch.....	1 00
Danielson, Meth. Ep. Ch.....	4 00	Moline, Meth. Ep. Ch.....	2 00	Cranbury, Second Pres. Ch.....	10 00
Hartford, Asylum Hill Cong. Ch.....	31 05	Palco, Meth. Ep. Ch.....	2 00	East Orange, Bethel Pres. Ch.....	82 38
Lyme, First Cong. Ch.....	60 00	Savonburg, Meth. Ep. Ch.....	1 00	Jersey City, Claremont Pres. Ch.....	5 00
Mansfield Center, First Cong. Ch. S. S.....	1 75	Scranton, Sunday School No. 25.....	4 15	Montclair, Trinity Pres. Ch. S. S. Trinity Pres. Ch. S. S.....	10 00
Montville, Cong. Ch.....	5 00	Sterling, Ref'd Pres. Ch.....	8 60	Passaic, First R. C. S. S.....	1 00
New London, First Church of Christ.....	7 37	Sylvan Grove, Y. P. S. C. E.....	3 00	Plainfield, First Pres. S. S.....	10 00
Norwich, Greenville Cong. Ch.....	1 00	Wakeeney, First Pres. Ch.....	7 40	Pompton Lake, Pompton Ref'd Ch.....	8 23
Saugatuck, Cong. Ch.....	13 26	KENTUCKY		Trenton, First Pres. Ch.....	28 95
Southport, Cong. Ch.....	22 50	Highland, Pres. Ch.....	6 35	NEW MEXICO	
Wilton, Cong. Ch.....	3 00	Mumfordsville, Pres. Ch.....	2 50	Socorro, Spanish Pres. Ch.....	5 00
FLORIDA		Owensboro, Pres. Ch.....	5 75	NEW YORK	
Alachua, Meth. Ep. Ch. South.....	2 70	Washington, Pres. Ch.....	3 65	Amityville, Simpson Meth. Ep. Ch.....	4 00
Florida Conf., Meth. Ep. Ch. South.....	258 89	LOUISIANA		Bath, First Pres. Ch.....	6 00
Palatka, Pres. Ch.....	8 15	Lake Charles, Pres. S. S.....	15 88	Beekman Hill, Meth. Ep. Ch.....	10 00
St. Petersburg, Pres. Ch.....	4 50	New Orleans, Carrollton Ave. Meth. Ep. Ch. South.....	50 00	Brooklyn, Glenmore Ave. Pres. Ch.....	2 00
Tallahassee, Pres. Ch.....	5 00	MAINE		Westminister Pres. Ch.....	2 50
GEORGIA		Union, Meth. Ep. S. S.....	6 85	Buffalo, Evang. Luth. Christ Ch.....	10 00
Atlanta, Central Pres. Ch.....	8 95	MARYLAND		Corsackie, First Ref'd Ch. S. S.....	8 50
Conf., Meth. Ep. Ch.....	72 00	Baltimore, North Ger. Ref'd St. John's Cong'n.....	5 00	Genoa, First Pres. Ch.....	16 95
North Ave. Pres. Ch.....	30	Rock, Pres. Ch.....	1 00	Glenville, Second Ref'd Ch.....	2 50
Westminster Pres. Ch.....	3 55	MASSACHUSETTS		Guilderland Center, St. Mark's Luth. Ch.....	2 35
Augusta, Greene St. Pres. Ch.....	5 37	Amherst, First Cong. Ch.....	32 14	Hartford, Meth. Ep. Ch.....	4 00
Calhoun, Pres. Ch.....	1 00	Everett, Courtland St. S. S.....	85	Jefferson, Pres. Ch.....	7 00
Newnan, Pres. Ch.....	5 00	Fall River, First Cong. Ch.....	11 60	Kingston, The Ref'd Church of the Comforter.....	6 39
North Georgia Conf., Meth. Ep. Ch. South.....	20 00	Fitchburg, Rollstone Cong. Ch.....	1 70	Livingston, Linlithgow Ref'd Ch. S. S.....	5 00
Palmetto, Pres. Ch.....	1 00	Gilbertville, Trinity Cong. Ch.....	8 00	Lockport, First Pres. Ch.....	13 16
Savannah Conf., Meth. Ep. Ch.....	9 00	Lenox, Cong. Ch.....	3 00	Malone, Cong. S. S.....	5 00
Thomaston, Pres. Ch.....	2 00	Lowell, Kirk St. Ch.....	15 00	New Paltz, Churches at.....	12 00
ILLINOIS		Woman's Miss. Soc'y of Highland Cong. Ch.....	2 00	New York, Amity Bapt. Ch.....	1 80
Arthur, Congregation at.....	2 10	Melrose, Highlands Cong. Ch.....	50	Collegiate Ref'd Dutch Ch.....	1 25
Chicago, Campbell Park Pres. Ch.....	20 00	Worcester, Old South S. S.....	40 77	Faith Pres. Ch.....	1 00
Immanuel Pres. Ch.....	1 00	MICHIGAN		Tremont Ger. Meth. Ep. Mission.....	5 00
Ladies' Society, Kenwood Evang. Ch.....	69 73	Detroit, Jefferson Ave. Pres. Ch.....	10 00	Oxford, Cong. Ch.....	2 00
Morning Star Band, Calvary Pres. S. S.....	6 25	Dshpening, First Meth. Ep. Ch.....	5 00	Poughkeepsie, First Ref'd Ch. Hedding Meth. Ep. Ch.....	30 00
Third Pres. Ch. S. S.....	16 76	Kalamazoo, First Ref'd S. S.....	20 00	Springville, First Pres. Ch.....	7 00
Cutler, Concord Cong'n.....	3 00	MINNESOTA		St. Regis Falls, Meth. Ep. Ch.....	2 00
Englewood Division Cook Co. C. E. Societies.....	5 00	Duluth, Pilgrim Ch.....	23 46	Sushan and West Arlington, Meth. Ep. Ch.....	9 00
Evanslon, Mandel Meth. Ep. Ch. St. Luke's Episcopal Ch.....	5 00	Minneapolis, First Ger. Meth. Ep. Ch.....	2 00	Troy, Second St. Pres. Ch. S. S.....	5 00
Ger. Evang. Synod of North America.....	2 80	First Ger. Meth. Ep. S. S.....	1 00	NORTH CAROLINA	
Gilman, Pres. S. S.....	9 00	Westminister Pres. Ch.....	50 00	Aberdeen, Bethesda Pres. Ch.....	60
Joliet, Central Pres. Ch.....	7 53	Stillwater, Ascension Epis. Ch.....	4 00	Charlotte, St. Mark's Evang. Luth. Ch.....	8 58
Litchfield, First Meth. Ep. Ch.....	3 00	St. Paul, Pacific Cong. Ch.....	1 64	Concord Presbytery.....	10 25
		St. Peter, Norw. Luth. Nicollet Ch.....	10 00		
		MISSISSIPPI			
		Carmel, Pres. Ch.....	10 00		
		Fairhaven, First Cong. Ch.....	2 50		
		Hamilton, Church at.....	1 45		
		Hattiesburg, First Pres. Ch. S. S.....	3 82		



Fayetteville Presbytery.....	\$13 18
Gastonia, Third Street Pres. Ch.	2 00
Hickory, Union Meeting Meth.	
Bapt., Pres., and Ref'd Chs.	7 58
Marshall, The Mem'l Pres. Ch.	5 00
Mecklenburg Presbytery.....	16 65
Mooreville, Center Pres. Ch.	6 89
Wilmington, Caswell Pres. Ch.	
S. S.	1 08

## OHIO

Bristol, Pres. Ch.	2 00
Cedarville, Ref'd Pres. Ch.	44 70
Cincinnati, Ref'd Pres. Ch.	42 89
Westminster Pres.	
Ch.	11 00
Westwood Ger.	
Pres. Ch.	2 00
Westwood Ger.	
Pres. Ch. S. S.	2 00
Cleveland, Bolton Ave. S. S.	5 00
Clifton, Pres. Ch.	10 00
Fredericksburg, Meth. Ep. Ch.	4 00
Lowellville, First Pres. Ch.	5 00
Millersburg, Ref'd Ch.	1 15
Muskingum, Sunday School at.	8 00
Salineville, Bethel Pres. Ch.	5 15
Toledo, Bethany Meth. Ep. Ch.	3 00
Wakeman, Second Cong. Ch.	1 00
Youngstown, First Pres. Ch.	35 64

## OKLAHOMA

Santiago, Sunday School at....	13 75
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## OREGON

Portland, Bethany Pres. Ch....	3 20
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## PENNSYLVANIA

Ashland, Meth. Ep. Ch.	5 00
Beaver Falls, Christ Evan. Luth.	
Ch.	1 00
Berwick, First Christian (Dis-	
ciples) Ch.	1 28
Carmel, Ger. Pres. Ch.	5 00
Darlington, Ref'd Pres. Ch.	15 00
Derry, Pres. Ch.	2 00
Dilworthtown, Pres. Ch.	3 00
Grove City, U. P. Cong'n.	5 00
Hartleton, Union C. E. Soc'y.	4 80
Union S. S.	5 14
Harrisburg, Augsburg Luth. Ch.	1 00
Mifflinburg, Union Meetings	26 42
New Columbia, Pres. Ch.	3 50
New Wilmington, Meth. Ep. Ch.	4 00
Petersburg, Ger. Pres. Ch.	5 00
Philadelphia, Bryn Mawr Pres.	
Ch.	74 56
Third Ref'd Pres.	
Ch.	31 14
Rochester, Pres. Ch.	5 00
Shrewsbury, Meth. Ep. Ch.	3 00
Somerset, Union Service.	9 89
Tarentum, Ref'd Pres. Ch.	4 00
Washingtonville, Pres. Ch.	3 50

## RHODE ISLAND

Providence, Evan. Cong. S. S.	5 58
Pilgrim Cong. Ch.	30 00

## SOUTH CAROLINA

Bethel Presbytery.....	9 80
Enoree Presbytery.....	6 65
Fountain Inn, Mill Chapel	2 18
Georgetown, Church Collection	
at.	67
Greenville, First Pres. Ch.	36 00
Lisbon, Pres. Ch.	55
Pee Dee Presbytery.....	9 05
South Carolina Conf., Meth. Ep.	
Ch. South.	23 37

## SOUTH DAKOTA

Harrison, Ref'd Ch.	12 53
Jamestown, Free Meth. Ch.	2 10
Willow Lake, Ger. Pres. Ch. S. S.	5 25

## TENNESSEE

Columbia, Frierson Mem'l Pres.	
Ch.	1 00
East Tennessee Conf., Meth.	
Ep. Ch.	1 00
Knoxville Second Pres. Ch.	24 00
Nashville, Glen Leven Pres. Ch.	1 00
Pennington Gap Ct., Meth. Ep.	
Ch. South.	4 00

## TEXAS

Arnecke, Rev. G. Rapp's Cong'n	3 00
Big Springs, Pres. Ch.	3 00

Cameron, First Pres. Ch.	\$1 30
Hockheim, Union S. S.	3 56
Northwest Texas Conf., Meth.	
Ep. Ch. South.	771 79
Texas Conf., Meth. Ep. Ch.	31 00
Tyler, First Pres. Ch.	8 25
Utica, Pres. Ch.	9 55

## UTAH

Kaysville, Pres. Ch.	1 30
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## VIRGINIA

Abingdon, Sinking Spring Pres.	
S. S.	2 60
Bedford City, Peaks Pres. Ch.	3 08
Charlottesville, Bethlehem S. S.	1 61
Chatham, Pres. Ch.	3 16
Colliertown, Pres. Ch.	3 02
Diamond Hill, Pres. Ch.	1 60
Nelson County, Trinity Ch.	1 15
Saxe, Hermon Pres. Ch.	2 50
Shenarrah, Pres. Ch. Ladies'	
Society (for home missions)..	5 00

## WEST VIRGINIA

Fairmont, First Pres. Ch.	2 06
Gerrardstown, Church at.	6 93
Sunday School at	1 00
Hinton, Pres. S. S.	3 00
Moorefield, Pres. Ch.	5 25
West Virginia Conf. of United	
Brethren.	20 00

## WISCONSIN

Berlin, Union Ch.	9 00
Wausan, First Pres. Ch.	15 00
Wayanwego, Pres. Ch. S. S.	2 00

## CUBA

Havana, Thanksgiving Day	
Contribution.	13 65

## AUXILIARY SOCIETIES

	Credited on	Credited on
	as Donation	Account
Alabama		\$44 78
Albany Co., N. Y.	\$250 00	
Akeley, H. A. H., Minn.		15 56
Augusta, Kan.		21 00
Berkeley Co., W. Va.	100 00	
Boyle Co., Ky.		131 00
Brooklyn, N. Y.	500 00	2 70
Brown Co., Minn.		24 54
Calumet, Mich.		148 23
Canton, O.		63
Cedarville, O.		30 00
Chicago, Ill.		112 50
Cincinnati Young		
Men's O.		403 18
Columbia, S. C.		47 46
Columbus and Frank-		
lin Co., O.		38 42
Columbus Welsh, O.		105 00
Columbus Welsh, Wis.	200 00	
Connecticut		185 53
Covington Female, O.		1 82
DeKalb Co., Ill.	62 04	50 47
Denver, Colo.		30 85
Dodge Co., Wis.		50 44
Douglas Co., Kan.		13 00
Dublin, Tex.	105 00	
Duck River, Tenn.	10 00	
Genoa, N. Y.		2 80
Granville Welsh, N. Y.	61 97	38 03
Greene Co., O.		49 59
Hartford, Wis.		13 59
Henderson Co., Ill.		16 90
Humboldt, Tenn.		17 77
Kanawha Co., W. Va.		11 56
Knoxville, Tenn.		68 57
Laredo, Tex.		8 01
Livingston Co., N. Y.	1 00	10 00
Madison Co., N. Y.	50 00	
Maryland.		316 48
Maquoketa, Ia.		5 00
Massachusetts.		1,205 75
Memphis and Shelby		
Co., Tenn.		17 28
Middlesex Co., N. J.		10 80
Monmouth, N. J.		10 35
New Bedford, Mass.		36 46
New Hampshire.	500 00	
New York.		1,506 24

	Credited as	Credited on
	Donation	Account
New York Female,		\$38 94
N. Y.		96 78
Niagara Co., N. Y.		50 00
Ogle Co., Ill.		9 00
Oxford, O.		46 80
Pasquotank Co., N. C.		1,463 40
Pennsylvania, N. Y.		19 68
Peoria Co., Ill.		10 67
Pike Co., Ill.		\$17 01
Rocky Creek, S. C.	\$30 00	
Roncervette, W. Va.	6 00	
Salt Lake Co., Utah.		3 70
Saratoga Co., N. Y.	90 00	
Sharon, Conn.	114 30	
Sharon and Linn		
Grove, Ia.	111 00	
Shelby Co., O.		21 22
South Poultney Welsh,		
Vt.		2 43
South DeKalb Co., Ill.	100 00	
Stark Co., West, O.		54
Sullivan Co., N. Y.		69 32
Union Co., N. J.		10 35
Utica and Vic. Welsh,		
N. Y.	145 00	40 02
Vermont.		72 76
Virginia.		1,307 93
Warren Co., N. J.		42 40
Waukesha Welsh, Wis		21 00
Wayne Co., Mich.		31 84
West Bangor Welsh,		
Pa.		4 86
West Salem, Ill.		34 81
Westchester Co., N. Y.		100 73
West Pawlet Welsh, Vt		4 05
Winnebago Co., Ill.	300 00	100 00
York Co., S. C.		33 17
	\$2,736 31	\$8,440 14

## RETURNS FROM BOOKS DONATED

Blackall, C. R., Philadelphia, Pa.	\$5 00
Cooper, Rev. J. W.	1 10
Gaylord Union S. S., Minn.	1 00
Presbyterian Board of Publica-	
tion, Philadelphia, Pa.	4 15
Stenson, Rev. R. J., Ray, N. D.	1 70
	\$28 51

Agency Among Colored People	
of the South.	\$374 24
Northwestern Agency.	95 91
	\$470 15

## FOREIGN AGENCIES

West Indies Agency.	\$401 32
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## MISCELLANEOUS

Retail Sales	\$2,369 91
Trade Sales	5,083 77
Sales of Waste Material.	47 49
Rentals.	3,036 01
Income from Trust Funds.	3,842 93
Income from Available Funds.	204 67
Income Subject to Life Interest.	1,011 24
J. Burr Legacy Income.	4 34
Fitch Shepard Bible Fund.	625 33
C. T. Rowe Legacy Investment	984 37
Trust Funds for Reinvestment.	175 31
Depository Northwestern Ag-	
ency.	373 34
Record	19 32
	\$17,778 03

Total Receipts.	\$42,509 64
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## TRANSFERS FROM BOOK ACCOUNT TO DONATION ACCOUNT

Newburg Bible Society, N. Y.	\$300 00
Granville Welsh Bible Society,	
N. Y.	65 00
	\$365 00



# CASH STATEMENT FOR JANUARY, 1907

## RECEIPTS

From Auxiliaries, as Gifts.....	\$2,736 31
.. Legacies .....	537 50
.. Churches.....	3,573 80
.. Individuals.....	8,543 88
.. Sales of Bibles Donated.....	28 51
.. .. Agency for Colored People.....	470 15
.. .. by Foreign Agents .....	401 32
.. .. Domestic Agencies .....	373 34
.. Perpetual Trusts—Income .....	3,842 93
.. Bible House—Rents.....	3,036 01
.. Manufacturing Department — Sales of .. .. Waste Material, etc.....	47 49
.. Salesroom—Cash Sales .....	2,369 91
.. Auxiliaries—For Books .....	8,440 14
.. The Trade .. ..	5,083 77
.. Income from Available Funds—Interest....	204 67
.. Trust Funds—Income Payable Beneficiaries	1,011 24
.. J. Burr Trust—Income.....	4 34
.. Amount Received to be Held as Trust.....	1,635 01
.. .. Trusts for Reinvestment.....	150 00
.. Sundries .....	19 32
	<b>\$42,509 64</b>
Cash Balance from December, 1906.....	46,785 32
	<b>\$89,294 96</b>

## DISBURSEMENTS

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.. BIBLE SOCIETY RECORD, Salaries, Postage, etc.	106 63
.. Agency for Colored People.....	373 56
.. Domestic Agencies .....	1,658 33
.. Foreign Agents—Cash.....	437 33
.. Grants to Missionary and other Societies.....	1,559 93
.. Legacy Expenses .....	1 75
.. Diffusion of Information.....	320 83
.. Bible House Expenses — Taxes, Repairs, Fuel, .. .. Insurance, etc.....	1,022 86
.. General Expenses.....	2,648 88
.. Manufacturing Department—Material, Wages, .. .. etc.....	8,730 99
.. Depository—Salaries, Boxes, Cartage, etc.....	919 71
.. Salesroom Expenses.....	164 16
.. Bills Exchange Paid.....	12,815 15
.. Beneficiaries—Annuities .....	661 91
.. Amount Trusts Invested.....	827 14
	<b>\$32,899 07</b>
Cash Balance to February, 1907.....	56,195 89
	<b>\$89,294 96</b>

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